The Western Luminary.

PUBLISHED WEEKLY.—THOMAS T. SKILLMAN, EDITOR, PRINTER AND PROPRIETOR.

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TERMS OF THE LUMINARY.

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From the Philadelphian.

THE CONTEMPLATED ACADEMY,

In which mental and agri-culture are to be combined.

[The following communication from the Secretary of the Manual labour school which is to be established in the neighborhood of this city, (Philadelphia) shews the progress of the gentlemen who are engaged in this good work. We hope for the best issue to the undertaking; as, we are persuaded, the cardinal interests of the Christian ministry are concerned in the scheme of thus uniting healthy, regular and profitable exercise with the toils of the study.]

At a meeting held on the 4th inst. the subscriber was ordered to lay before the public a brief statement of the prospects of the above mentioned Institution. Of the nature of the contemplated Academy we say nothing at present: this has been unfolded in part already, and will be explained in detail at some future period. At a meeting of the stockholders held on the 30th ult. the following gentlemen were elected Trustees of the Institution for the current year: viz Alexander Henry, Isaac B. Boileau, Robt. B. Bellville (of Neshamony) Robert Steele (of Abington) Thos. J. Biggs (of Frankfort) Joseph Montgomery, Frederick Erringer, Ambrose White, Jas. Fassit, Henry Neil, Wm. Darrach, E. S. Ely, John Magoffin, Jas. Patterson and John H. Kennedy. The Trustees held a meeting on the 3d inst. when Joseph Montgomery was appointed President, Ambrose White, Treasurer; and John H. Kennedy, Secretary, and the Rev. John Monteith was appointed General Agent for 3 months. Messrs. Montgomery, Erringer and Darrach were appointed a Committee to obtain a Charter. A site for the Academy has been recommended and approved of; but for want of sufficient patronage the Board have not yet completed their arrangements.

The Agent will be necessarily absent from the city for some weeks. On his return vigorous measures will be resorted to, by the divine blessing, for enlightening the public mind. The Board are increasingly convinced of the need there is of an Institution of the sort, and of the entire practibility of the project. We are confident of the favorable verdict of the Christian community when the evidence shall have been fairly before them.

By order of the Trustees,
JOHN H. KENNEDY, *Secretary.*

EPISCOPAL CLERICAL ASSOCIATION.

We, some weeks since, noticed in our columns the Institution of Episcopal Clerical Associations among the Evangelical men of that denomination, resembling in their prominent features the itinerant church conferences, which, in some sections of our country, have been as the gentle dew to Zion. A meeting of one of these Associations has recently been held in this city. Five or six successive days were spent in social religious exercises; the benefits of which are set forth in the following remarks by the editor of the Recorder. *Philadelphian.*

"As the immediate beneficial results of these religious associations, we can confidently enumerate the following:—The people of God have been greatly refreshed and animated: his ministers have been aroused and encouraged: anxious inquirers have enjoyed more frequent opportunities of instruction and advice: the thoughtless and unawakened have been warned, at least, and we trust, also, many of them deeply affected: and the hand of beneficence has been opened to bestow a considerable sum upon objects connected with the advancement of religious light and feeling. Other, richer, and more enduring fruits must depend on future culture, and above all, on the dew of that blessing, without which, nothing is strong, nothing is holy. That the ministers of Christ have attempted or done more than the necessities of perishing souls and his glory demand, nay, that they have done a thousandth part of what they are bound and desire to do, it would be difficult to persuade either their understandings or consciences. But still, some seed hath been sowed. His word is indeed good seed. May it enjoy his own heavenly benediction, spring up unto everlasting life, and bring forth fruit an hundred fold!

AMERICAN TRACT SOCIETY, BOSTON.

The Executive committee of this Society, yielding to the claims of the Valley of the Mississippi, have relinquished their Secretary and General Agent to the National Society at New York, that he may locate himself beyond the Alleghanies, and direct Tract operations in that vast and desolate region. Mr. Eastman leaves Boston this week on this destination, and his departure will be a subject of regret to many churches of New-England. He is to have two fellow-laborers from the outset. A special effort is making in this city, by way of silent subscription, to raise funds for supplying the Western Country. We hope to say, when the effort is finished, that it has produced a sum that will gladden the hearts of thousands with the messages of mercy. Mr. E. is succeeded in his station and labours here by Mr. Kimball, late a student at the Theological Seminary at Andover.—*Bost. Rec.*

PRESBYTERY OF SOUTH-ALABAMA.

The Presbytery of South-Alabama met at Carmel Church, Oct. 16, 1828, according to adjournment, and was opened with a discourse from Ecclesiastes, 11th chap. 6th verse, by J. P. CUNNINGHAM, Moderator of the last stated meeting; after which it was constituted by Prayer.

Members present, R. M. Cunningham, D. D. M. Murphy, J. P. Cunningham, J. Hillhouse, T. Alexander, I. Hadden, R. Holman, T. Archibald, N. McMillan, T. H. Porter, C. Kingsbury, R. Kennedy, J. H. Gray; with the Elders D. Dial, J. R. Witherspoon, R. McCloud, J. P. Doudle, D. McIntosh, W. Baskin, A. Graham, A. Cavenah, H. Gamble, H. McCall.

Presbytery proceeded to the election of Moderator and Clerk, when T. Alexander was chosen Moderator, and J. H. Gray, Clerk.

The minutes of the last Meeting were read.—Rev. Messrs. Murphy, McMillan, Archibald, and Kingsbury gave reasons of absence. The Rev. G. M. McWhorter, from the Presbytery of Georgia, being present was invited to take his seat as a Corresponding Member. The Rev. T. C. Stuart, a member of the North-Carolina Presbytery, being present was invited to take his seat as a Corresponding Member.

Brothers Holman and Davis were appointed to supply Shell Creek Church and administer the Sacrament of the Lord's Supper on the 5th Sabboth in November, to commence on Friday.

Brothers R. M. Cunningham, D. D., Newton, and Alexander, were appointed to supply Centreville; preaching to commence on Friday.

Brothers Hadden, McMillan, Duntrow and Kennedy, were appointed to attend at Greenville, and administer the Sacrament on the 3d Sabbath in January; meeting to commence on Friday.

Brothers Cunningham, Gray and Martin, are directed to attend at Pickens court house on the 1st Sabbath in March, and administer the Sacrament.

Rev. Messrs. Cunningham, D. D. and Hillhouse are directed to attend at Providence, and administer the Sacrament the last Sabbath in March.

Brothers Archibald, Kennedy, Hillhouse, and Martin, are appointed to administer the Sacrament at Beersheba Church at discretion.

Brother Murphy is appointed to supply Chickasaha at discretion.

J. H. Gray and T. Alexander are appointed Delegates to attend the next General Assembly, and the Rev. Messrs. Holman and Murphy their Alternates.

Resolved, That the Resolutions of the General Assembly, on the observance of the 4th day of January next, be adopted by this Presbytery.

Brothers Kingsbury and Stuart gave an interesting detail of the Missions in the Choctaw and Chickasaw Nations.

Mr. T. S. Witherspoon and Mr. J. N. Carothers were introduced to Presbytery as candidates for the ministry: and after having been examined upon experimental religion and their motives for undertaking the office of the sacred ministry, and having produced satisfactory testimonials of having gone through a regular course of study, they were affectionately received.

Brothers Hillhouse and Holman are appointed to supply Millennium Hope at discretion.

Presbytery adjourned to meet at Mount Harmony Church on the Thursday before the first Sabbath in April next.

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Six years ago the Presbytery of South-Alabama consisted of five members, two of whom are dead and one removed, who now belongs to the Presbytery of North Alabama. It now consists of eighteen members, three licentiates, and three candidates. The Lord is doing great things for his Church in this newly settled country, whereof we are glad.

The congregation assembled during the recent session of Presbytery was the largest ever convened in this section of the country, amounting, it is probable, from 2 to 4000 persons. An unusual degree of attention was manifested to the solemn services of the meeting by the audience in general. Christians were refreshed; many mourners were comforted; and some who had been thoughtless and unconcerned were awakened and brought in bitterness of soul to confess their sins. Fourteen members were added to the communion on a public confession of their faith in the Redeemer;—three were baptised;—the whole number of communicants about three hundred.—Christians and ministers attended from Mobile, Claiborne, Cahawba, Selma, Montgomery, Autauga, Tuskaloosa, Monroe, Miss. and from the Choctaw and Chickasaw Nations.—Much brotherly love and christian harmony prevailed throughout the interesting season, which continued five days. It is hoped and believed by the friends of Zion here that the Lord has begun a good work amongst us. O may it be carried on and spread and prosper until every individual in this dense population be brought to a saving knowledge of the truth.—*Alabama Herald.*

The Westminster Assembly's
SHORTER CATECHISM
WITH SCRIPTURE PROOFS
For sale at the Luminary office.

INTELLECTUAL AND MORAL CULTURE.

A Discourse, delivered at his inauguration as President of Transylvania University, Lexington, Ky October 13th, 1838.

By ALVA WOODS, D. D.

My respected audience—

The subject which I have selected for the present occasion, is, Intellectual and Moral Culture.

The infant enters on life in profound ignorance of his powers and destinies, and of the whole material universe. He endeavours alike to grasp the near flame which would consume him, and the distant orb which circles its way in yonder heavens.—He is not more dependent on others for the aliment which is to nourish his body, than for the instruction which is to give growth and maturity to his mind. It is an ordinance of heaven, confirmed by every injunction to an ancient patriarch to teach his children and his children's children, and by the command of Him who said, "Go, teach all nations," that man is to be the instructor of his fellow man. Where this high ordinance is contravened, where no lights of knowledge are furnished, man can never rise above a mere animal existence. He may have the elements of mind; but they must remain without form and void, and shrouded in darkness deep and impenetrable as that which brooded over chaos before the first creation of light. In him may exist the germ of an intellect, which under genial influences would spread its opening beauties to the gaze of an admiring world. In him may sleep the strength and acumen of a Newton, or the wisdom and valour and patriotism of a Washington; but who shall wake his dormant energies, and point the way to glory and immortality?

The important bearings, on the higher destinies of man, of knowledge and of christian virtue, have been greatly overlooked. It appears not to have been well understood, that without knowledge there can be no useful exercise of virtue; and that without virtue knowledge cannot reach its highest elevations or accomplish its highest purposes. A consideration of some of the effects of knowledge and of christian virtue on our individual, social, political, and moral interests, may, at this time, well deserve attention.

Let me put it to the sober judgment of any man, for what inducements he would consent never to have any addition made directly or indirectly to his stock of intellectual treasures? Yea, were it possible, let him take a retrograde course; let him annihilate one by one those treasures, and extinguish all the lamps of knowledge and wisdom and experience which have been successively lighted up in his mind, and what would he give for his existence?

Would the hero of Corsica have sent through Europe an electric shock, which waked the popular energies, and shook the broad foundations of political and ecclesiastical despotism, had his intellect never been invigorated by the discipline of the exact sciences, and animated by the models of patriotic valour which he found in Grecian and Roman story? It were easy to enlarge upon the good which this gifted man might have accomplished, had his mighty powers been under the guidance of moral principle.

Where, in a word, do we look for lofty purposes, for ingenuous dispositions, for illustrious deeds, unless to men of cultivated intellect and extended knowledge?

If from worldly distinction we look to worldly enjoyment, we shall find it in the highest zest, with the disciple of learning.—Is he a man of business? The hours not given to his daily occupations, nor demanded by relative duties, are cheered by the delights of letters. The fatigues of his body are forgotten amidst the embellishments of his mind. Visions of excellence and of beauty create a disrelish for whatever is grovelling or deformed, and impart elevation to his conceptions, and dignity to his character. Is he a man of leisure? He is not doomed, like the unlettered rich, to drag out a vacant and restless existence, with mere physical pleasures as his only resource. He never thinks himself less alone, than when, turning his back upon the strifes of the contentious, the gripings of the powerful, the over-reachings of the ambitious, he holds converse with the illustrious dead, with the greatest and best men of every age. He walks with Plato in the groves of his Academy. He listens to the lectures of Aristotle in his Lyceum. In the Roman capitol, he is animated by the eloquence and patriotism of Tully; and in Solomon's porch he is made wise by the teachings of Him who spake as never man spake. He needs not offer a bounty for a new pleasure. His pleasures are various as the phenomena of nature; and, unlike those of the sensualist, they never pall upon the taste. Every gratification brings with it a relish for higher and more extended gratifications. His intellectual faculties grow with his growth; and every new acquisition urges him to bolder daring in exploring the depths and ascending the heights of knowledge.

Man's connexion with those around him lays the foundation for a large portion of his present duties. Is he a parent? The education of his children, however young, is already commenced. Even before they acquire their vernacular tongue they are forming the dispositions and habits, which will give complexion to their manhood and their old age. They are taking lessons of every body and of every thing around them. To their parents especially they look up for guidance and teaching. Can an ignorant parent open, by the wisest and gentlest means, these budding faculties, and fashion with plastic hand these forming manners? Can he, whose own powers have never been developed, be qualified to develope and mature the powers of others? Can he, who has never governed his own spirit, nor chastened his own fancy, nor bridled his own desires, give lessons of moderation, of prudence, and of judgment.

Is he an avowed teacher of youth? He has taken upon him duties of high and solemn import. He has undertaken to mould the character of the next generation. He aims at nothing less than to form the parents, the citizens, the teachers, the philosophers, the patriots, and the christians of the coming age. To this formation of character, every teacher, from the nursery to the hall of science, contributes a portion of influence.

From the salutary changes introduced within a few years in the modes of teaching, and the experiments now making with a view to other changes, it is evident the whole science of education is yet in its infancy. In literature, as in religion, veneration for the mere office of teacher is gone, and in its place is come up a demand for talents, and zeal, and usefulness. Neither youth nor men are any longer to be governed by the mere dint of authority. Public opinion is the lever which moves the world; and governments, whether of schools, or colleges, or states, must yield to its irresistible power.

The general inquiry now is, how can education be made to subserve most effectually our great social, political, and moral interests? What are the best means for training the mind and forming the manners? What are the best schools, not merely for acquiring knowledge, but for increasing mental power, and obtaing mental discipline? for teaching youth to think, and to reason, and to act? What, in short, is the education, which ought to be given to American citizens and American christians in the enlightened nineteenth century? On this point the sentiment is becoming general that sound learning has not received that individual and that legislative patronage which its connexion with the vital interests of our country demands:—and especially that adequate means are not provided for training men to the important art of teaching. In those arts which contribute to the bodily comfort and fashionable appearance of our children, we seek to employ the skilful; and shall we give their minds in charge to ignorance and to pedantry? Shall the destinies of our posterity and of our country be confided to superficial thinkers, to half educated scholars, to unenlightened and unprincipled pretenders? Genius of Republicanism, forbid it? Spirit of Christianity, avert it!

Is he devoted to the healing art? It is one in which empiricism and quackery cannot now flourish. Though the medical science of our country was at first of slow growth, its recent progress has been rapid beyond example. If a century and a half passed away without one medical school, we now have those which will bear comparison with the oldest and best schools in Europe; and which are sending skilful practitioners to every corner of our happy land

The Medical school of this University, by the talents and experience and enthusiastic devotion of its Professors, and by its most admirable lecture-room, has already gained for itself a well earned reputation, which is the pledge of its future and increasing glory.

With a vast territory which remains to be explored by the botanist and the chemist, and which abounds in medical plants and minerals, the medical science of America is destined to a still wider and nobler range.

Is he devoted to the law? Something more than listless reading for a given time, or even attendance on lectures, is now required as a preparation for this profession. He is expected to engage in exercises akin to those which are to constitute his future occupation. Though all our law-schools are the growth of the last fifty years, much has been done to render easy of access the treasures of this intricate science. But much remains to be done, especially in the common law. While in this country more than in any other, the advantages of the law are brought within the reach of every citizen, much remains to be accomplished to render its language intelligible to the people and its processes direct; to abolish distinctions where there is no difference; to make its execution expeditious; and to adapt it, in a word, to the changed and improved relations of society. Can this be the work of ignorance?

Is he devoted to theology? The day is gone by, in which the priesthood can be valued for its ignorance.

I would be the last to substitute learning for piety. Educating men for the ministry, irrespective of their religious qualifications, will inevitably destroy the soul and vitality of every church which admits the practice. But it is a supposition too absurd to need refutation, that the ignorant are the best qualified to interpret the most ancient writings in existence;—writings composed by various authors during the long interval of nearly two thousand years, relating to a structure of society, to usages, and to natural scenery, unknown with us, and filled with the loftiest breathings of poetry, and with the holiest fervours of prophecy.

For the success with which learning has been employed in favour of religion, I might refer to the early apologists of christianity, who exposed the gross deformities of polytheism; to the reformation of the sixteenth century, which followed in quick succession the revival of letters; and to the impugners of modern infidelity, who have triumphantly opposed argument to argument and learning to learning. Had not the sacred oracles, by means of the press, been sent through the various dialects of Europe, the reformation had not been effected. Had not learned defenders of the christian faith been raised up in latter times, the enemies of the cross would have succeeded in their attempt to associate, in the public mind, learning with infidelity, and weakness with piety.

It may be said that the primitive teachers of christianity were generally unlettered men. But the miraculous propagation of the gospel, at first, by means apparently inadequate, was designed for the confirmation of our faith, and not for the regulation of our practice in circumstances widely different. The instruments selected for the first promulgation of our religion were successful, because they were wielded immediately by an Almighty arm. How was it that a handful of men, in the midst of persecutions, imprisonments, and death, with no arms but those of persuasion, with no rewards but those which were unseen, spread the religion of their crucified Leader through the Roman empire? It was because disease retired at their bidding. It was because, though they had never been to a school or college, they addressed the Parthian, the Mede, and the Elamite, each in his own language.

Still it should not be forgotten, that our Lord saw fit to employ the cultivated talents of a Paul, to prove to the Jews out of their own scriptures, that Jesus was the Christ, to persuade the learned polytheist on Mars' Hill to turn from dumb idols to the worship of the true God, and to indite epistles of instruction, admonition, and consolation to the churches. If learning was of use in the day of miracles, and in an unenlightened age, can any one deny its utility when the gift of tongues and the gift of healing have been withdrawn, and when the great mass of society are informed and educated?

In a country in which the people are invested with all the political power, and are called upon, at certain periods, to elect the functionaries of government, the importance of having every man qualified to exercise the right of suffrage, is most obvious. History teaches us that in popular governments, there is a tendency to unsteadiness and fluctuation. The hero of to-day, is too often the exile of to-morrow. Under the guidance of passion and unprincipled demagogues, deeds of violence are committed, for which no subsequent regrets can make atonement. But teach the people knowledge, and you teach them to detect the sophistries of the artful demagogue. Train and cultivate their intellect, and you train them to think before they act, to moderate the violence of their passions, and to resist sudden and misguided impulses of feeling. Instruct them in their various and combined interests, and you prepare them to avoid the evils of excessive legislation; and to show their wisdom in other ways than by perpetual changes in their statute book.—You prepare them to rejoice in the success of every branch of honest industry; and to look with other feelings than those of envy on the growing wealth of neighboring nations. Give them enlarged and liberal views of national policy, and they will be too wise to make laws to prevent the exportation of specie, or to preserve the balance of trade with other countries.—Inspire them with the true principles of rational freedom, and their love of liberty will not degenerate into licentiousness, nor contract into an exclusive and selfish patriotism. Make them intellectual and thoughtful, and neither the gladiatorial contests of ancient Rome, nor the modern bull fights of Madrid, nor the boxing-matches of England, will be the sports of their delight. Give them habits of industry and economy, and you secure to them a surer source of enjoyment, of independence, and of wealth, than would be furnished by all the golden mines of Spanish America.

Why was not old Spain able to maintain her constitution against the inroads of priestly and kingly power? In answer I refer to a fact lately stated in a London Review, that in Spain, with a population larger than that of the United States, there are only sixteen periodical journals, while in the United States there are eight hundred. Had the population of Spain been sufficiently enlightened to appreciate the blessings and to exercise the functions of a free government, they would have made every pass in the Pyrrenees a Thermopylæ, and every plain a Marathon, sooner than submit to the dictation of a foreign soldiery.

Why are those combined efforts among the hereditary governments and mighty hierarchies of continental Europe, to suppress the circulation of the Bible, to stop the preaching of the christian missionary, to establish a censorship of the press, and to shut up every avenue through which light may be poured in upon the popular mind? They dread the effects of knowledge. They fear their subjects will become too wise to submit to ecclesiastical domination and to political misrule.

What would become of the wealth and proud ascendency of England, were it not for her commerce and her navy! And what would become of her commerce and her navy, were it not for her mechanic arts, and her astronomical observations? Yea, where would have been the wealth of our cities, and the far-famed enterprise of the American mariner, had we not been able to call in the aid of English astronomy? How long we shall be subjected to this state of dependance, is for the intelligent and lofty spirit of the American patriot to determine.

(To be concluded next week.)

A QUESTION ANSWERED.

"Why have not the faithful more abundance of the good things of this life than worldly men?"

"I answer, First, 'a little that the righteous hath, is better than great possessions of the ungodly.'—For, first, they have the main substance of these things as well as the others; they live, and eat, and are clothed as well as they. And, secondly, they have the comforts more, less anguish of heart, vexation and contention of mind, than the others have. And to them it is all one, whether they go into Heaven through the gate, or through the wicket. As a bird with a little eye, and the advantage of a wing to soar up withal, may see far wider than an ox with a greater; so the righteous with a little estate, joined with faith, tranquility, and devotion, may have more pleasure, feel more comfort, see more of God's bounty and mercy, than a man of vast possessions, whose heart cannot lift itself above the earth.

"Secondly, as Nature, when she intendeth a farther and more noble perfection, is less curious and elaborate in inferior faculties, (as man is exceded by the eagle for sight, and the hound for scent, and the hare for swiftness; because nature, intended in him a more spiritual and divine soul, chose to be less delicate and exact in the senses;) so God, intending to bestow upon the faithful a far more exceeding and abundant weight of heavenly glory, doth not always so fully enlarge his hand towards them in these earthly things, as to those who have no other portion but in this life. We see, then, how much it concerns us to look unto the ground of our tenure, to observe in what service we hold our estate; whether as appurtenances to God's kingdom, or as merely the pastures of a beast, which do only fatten against the day of slaughter."

SIMPLICITY IN PREACHING.

"With the increased experience of a long life and varied observation, I have become more and more convinced, that the more nearly a preacher approaches to simplicity in his sermons, the more nearly does he approximate to that standard of excellence held out to us in the Holy Scriptures. It is very evident that religion, in all its views, and in all its bearings, embraces elements of thought capable of engaging the most powerful energies of the most gigantic mind and extensive imagination. But it ought never to be forgotten, that the world does not wholly consist of philosophers or of poets, and that, on the contrary, the great majority are humble, sober minded followers of the cross, who have an equally important interest at stake in the discussion of this most important of all subjects. It is to them chiefly that the preacher ought to address himself, and in doing so, he ought to choose the simplest method and the plainest language. It is unquestionable, too, that in this way he will reach the bosom of the learned, and in a much more effectual manner than by imitating them in their scholastic and metaphysical disquisitions."

SIMPLE THEORY OF PREACHING.

A West Indian planter went to a respectable minister of the Wesleyan persuasion with an intention to give him a lesson in Theology. He began by remonstrating with him on the impropriety of allowing the missionaries to teach the slaves the doctrine of justification by faith.—"You do not," said he, "consider the *consequences*. The slaves must be civilized and moralized before they can be fit to be justified." The minister did not argue this matter with his self-constituted tutor. He calmly and wisely replied, "We preach the doctrines of the gospel without apprehension of consequences."

THE WESTERN
Luminary.

PUBLISHED EVERY WEDNESDAY.

LEXINGTON, KENTUCKY:
NOVEMBER 26, 1828.

[COMMUNICATED.]

SABBATH SCHOOLS IN THE WEST.

At a general meeting of the friends of Sabbath Schools at the First Presbyterian Church, in Lexington, on Monday evening, the 17th instant, pursuant to previous notice, the Rev. President Woods was called to the chair, and the Rev. O. S. HINCKLEY appointed Secretary.

The Meeting having been opened with prayer by the chairman, Mr. G. S. WILSON, Agent of the *American Sunday School Union*, addressed the audience on behalf of that society. He set forth the importance of Sabbath Schools, considered as an instrument of advancing the general cause of education and religion, and as they are connected with the future interests of the American Republic. He dwelt particularly on the rising growth and influence of the west; on the interest with which it is viewed by christians at the east; and adduced many interesting facts, illustrative of the effects of Sabbath Schools upon the rising generation; in making them better men, better members of the state, and better fitted for the kingdom of heaven. It was an astonishing and affecting fact, that in the *Western States*, embracing a population of more than FOUR MILLIONS, only about *twenty thousand* children are receiving the benefits of Sabbath School Instruction--*a number less than half as great, as were embraced in a single society, in the centre of the State of New York.* Mr. WILSON then stated to the meeting, a proposition from the American Sunday School Union, to establish at Cincinnati, in Ohio, a *General Agency*, for taking the superintendence and extending the influence of Sabbath Schools in the Western Country; and that the design of this meeting was to take an expression of the public sentiment of Lexington in regard to the proposed object.

Whereupon, on motion of the Rev. Dr. BLYTHE, seconded by the Rev. B. O. PEERS, the following resolution was adopted:

Resolved, That we view with deep interest the contemplated operations of the American Sunday School Union, as exhibited by their Agent, for extending the influence of Sunday School instruction in the Western country; that we regard the Sabbath School as among the most favored instruments of Divine Providence in advancing the cause of education and religion; and that we will use our beast endeavours to carry forward the beneficent plans of the National Society.

Several addresses were made by gentlemen present, and the meeting gave an unanimous and cordial expression of the lively interest with which it hailed the proposal of the Parent Society.

The following resolution was also unanimously adopted:

Resolved, That the thanks of this meeting be returned to the Agent of the American Sunday School Union, and to that Society, for the deep interest they have taken in the promotion of Sabbath Schools in the west.

After adjournment the chair was taken by the Rev. Dr. BLYTHE, President of the Fayette County Sunday School Union. Some business of the Society was transacted, and the sum of $24 subscribed in aid of its Depository.

DR. WOODS' DISCOURSE.

We have enriched our columns this week with a part of a discourse by Rev. ALVA WOODS, D. D. delivered at his inauguration as President of Transylvania University. The remainder of the discourse will appear in our next paper.

REVIVALS.

HILLSBOROUGH, OHIO.

Another four days' meeting has been held at Hillsborough, Ohio, (commencing on Friday the 14th inst.) during which occasion between forty and fifty persons were added to the Presbyterian Church at that place—making an addition of between eighty and ninety in about two weeks. The Methodist Church, at that place, has within the same period received an addition, we are informed, of about thirty.

BETHESDA CHURCH,
GREENUP COUNTY, KY.

Extract of a letter from the Rev. John M'Donald, to the editor of the Western Luminary, dated Nov. 18, 1828.

Dear Sir—You have often sent the Luminary to tell us good news of new and precious revivals—our hearts have been gladdened, and we have often wished that we could send glad tidings back, but could not. And we can only now say, that we hope the Lord has but commenced a good work among us. At a four days' meeting in Bethesda church, Greenup county, Ky on the second sabbath of this month, we were visited by two brethren from the interior,--it was a season of much interest and feeling, eleven were added to the church on a profession of their faith--several others have since expressed a hope that they have passed from death unto life; and others, three or four days ago, were in a state of deep anxiety. May the Lord continue his work, and keep us faithful and humble.

Extract of a letter from the Rev. Samuel Y. Garrison, to the editor of the Western Luminary, dated Smyrna, Mason county, Nov. 18, 1828.

My dear Friend,—Having since last spring been frequently solicited to visit a small Church in Greenup county, on the Ohio river near the Virginia line; I determined a few weeks since, providence permitting, to comply with the request of the Pastor of that church, (Brother M'Donald) to assist him at a four days' meeting, including the 2d sabbath of this month; and accordingly set out, accompanied by Brother Philips and others; we arrived at the church (Bethesda) on Friday a few minutes before public worship was appointed to commence. And after engaging in worship, and while attending to the exercises of the day, it was manifest that the christian part of the congregation were hungering and thirsting, and felt much of the spirit of prayer, which was greatly increased during the occasion. We continued the meeting until Monday late in the afternoon, during which time it pleased the Lord to permit the cries of his people to come up before him, and in answer to their prayers, to pour out his Spirit and grace in a wonderful and glorious manner. On Sabbath and Monday the house was manifestly made solemn and awful on account of the presence of God; and while many of every age and rank, from the man of high command in the military department and of declining years, down to the growing youth, were crowding to the anxious seats, bending under the weight of their sins and a sense of their guilt, asking what they should do; the hearts of christians were melted into tenderness and love, and their eyes overflowed with tears of joy and gratitude.

A considerable number professed faith in Christ, and attached themselves to the church; while many appeared to be filled with intense solicitude about the salvation of their souls.

Truly God is good to his people. "his hand is not shortened that it cannot save, neither his ear heavy, that it cannot hear." We, who had gone about 80 miles to attend this meeting, returned, I trust, thankful that we had been permitted to witness and enjoy this refreshing season, such as we would wish often to enjoy.

For the Western Luminary.

REVIVAL IN VINCENNES, IA.

Mr. Skillman,—Knowing that you take a pleasure in communicating religious intelligence through the medium of your paper, and having just received a communication from Vincennes, Indiana, in which is contained information of vital interest to every friend of the Redeemer, I am induced to transmit to you a brief extract from it.—The Presbyterian church in that place, owing to the loss of its Pastor last winter, and a destitution of the stated means of grace, was labouring under great difficulty and enervation. The surviving votaries of the cross, seldom witnessed new accessions to the fold of Christ. Their devout petitions to heaven's King, for a manifestation of his sovereign power to save, and for an outpouring of his divine Spirit, bore witness to their agonizing emotions for the approach of that glorious period, which appears to have arrived laden with the rich showers of heavenly grace. "The Lord's arm is not shortened that it cannot save; neither is his ear heavy that he cannot hear." About the tenth of last June, the Rev. Mr. Alexander took charge of the congregation, and had not laboured long, until the Lord multiplied seals to his ministry. The following is an extract of a letter from a citizen of Vincennes. "We had a most interesting season at the time of Synod: clear and faithful preaching by evangelical men; and *that* accompanied to the consciences of sinners by the Spirit of God.—Vincennes never witnessed a scene like that on the Sabbath. The Lord's Supper was administered, and about 34 were added to the church, making about 62 since Mr. Alexander has been labouring amongst us; others are under anxious concern." The Lord will surely appear for our help. The powers of darkness begin to draw back.—The kingdom of the adversary begins to totter. The arm of conquering grace is multiplying its trophies. The sun of righteousness is exerting an irresistible influence in the different nations of the earth, and the time is not far distant when it will penetrate the darkest recesses of pagan idolatry.—*That* christian has only the name, who will cast his vision over the earth, and

notice the signs of the times, and view the undeviating fulfillment of the prophecies, respecting the latter day glory, and not be armed with courage, and inspired with an unwavering confidence in Him whose promises are yea and Amen. *A Student of Centre College.*

Danville, Ky. Nov. 13, 1828.

REVIVAL AT ALEXANDRIA.

Last Sabbath, 26th Oct.—32 were admitted to the communion of the church--making an addition of 62 in five weeks, and 122 since the commencement of the revival, besides a number who have joined other churches. They are of all ages, from 12 to 70, and from every class of society. The work is still going on. The tone of christian feeling is evidently rising, and there appears to be a greater degree of religious enjoyment among the members of the church than there ever has been before.—*Vis. & Tel.*

REVIVAL IN WASHINGTON CITY.

An interesting work of grace has commenced, we hope, in the city of Washington, in the first Presbyterian church. We learn from a correspondent that a four day's meeting of an unusually interesting character, was closed there on Monday the 27th Oct.—The Sabbath afternoon was spent in the communion service. Upwards of twenty were added to the church.—The season was solemn and deeply interesting. Some further account of this work, may be expected hereafter: At present it is not thought advisable to say more. *Ib.*

SYNOD OF ALBANY.

This Synod convened the early part of the last month. The narrative, reports 213 ministers belonging to the Synod: Licentiates, 19; Candidates, 32; Churches, 195; Communicants, 19,194. The grand interests of the Sabbath, Sabbath Schools, Temperance and general christian benevolence, are rapidly advancing within their bounds. Christians are awake! Presbyteries and churches are coming up to the defence of holy time by the prompt administration of discipline for its violation. *Ib.*

SYNOD OF NEW JERSEY.

Extract from their narrative on the State of religion.

Three out of five Presbyteries constituting the Synod, report not a single revival of religion within their limits, and out of *one hundred and fifteen churches* under the care of the Synod, only *four* during the past year have been visited by the remarkable effusions of the Holy Spirit. The happy exceptions to the state of general declension in vital piety are these. In the Presbytery of New-Ark, the congregation at Rockaway, in which, since the first of June last, a blessed visitation from on high has been enjoyed. The work commenced in a little circle of praying females, whose hearts were drawn out in supplication to Him who heareth prayer, for a revival of religion; and while they were yet speaking, he heard and answered them--the Spirit was poured out, and twenty have already been added to the church as the fruits of this blessed work, and it is progressing. The congregation of Cranberry, in the Presbytery of New-Brunswick, has likewise shared in the precious effusions of divine grace.--At the time of the meeting of the Synod there was a deep seriousness in that congregation, and during the last winter it continued with little or no abatement. More than ninety are numbered as the happy results of renewing grace; and though the work is less powerful and extensive at present than in the former part of the year, the state of religion still continues interesting. In the Second Church of Upper Freehold, in the same Presbytery, the presence of the Divine Spirit was first felt in the Sabbath Schools attached to that congregation.—From these schools the heavenly influence was diffused through the congregation. Sixty persons have come out from the world and professed their faith in Christ, some of whom are promising young men already preparing for usefulness as teachers and preachers of the Gospel. The congregation of Dutch Neck, though but recently blest with the labours of a stated pastor, has enjoyed a season of refreshing from the presence of the Lord There has been no time during the last year in which some were not anxiously asking, "what shall we do to be saved!" This season of revival has resulted in the hopeful conversion of more than fifty souls. *Philadelphian.*

RELIGIOUS PROSPECTS AT PORT-GIBSON.

Extract of a letter to the Editor of the Visitor and Telegraph, dated Port-Gibson, Mississippi, Oct. 7th, 1828.

"Since my last communication I have become permanently located at Port-Gibson, the second town in our state. This wealthy, intelligent population had been for many years extremely solicitous, to obtain the benefits of a constant ministry, when a kind providence directed me to them. They were ready to erect a house of worship, give a liberal support, and every kind attention to a qualified ministr, who would abide with them. They were ready to yield all their wishesand hopes to apathy and despair, 'till a transient visit from me, renewedtheir desires and elicited their exertins. I consented to become their reacher, and my heart burns with gratitude, while memory recalls that ent. Never has an ambassador of Chit, who has relinquished the sweetof literary retreat and the endearments of home and the bosom of early iendship, received more in return f his sacrifices than your friend has reived. When it is remembered thathere were but a *few* who were discips of the Lord here, it is a striking oibition of that southern warmth of gerous feeling and hospitality — But our Heavenly Parent be all the glory!r "He had much people here," thoughthe whole town, like Corinth of ol was given to pleasures, "and had dear of God before their eyes."

"audiances have constantly increa, and the solemnity of our worship, visitors observe. The meeting our Presbytery gave a visible character to the seriousness, which had been previously in progress; and by the close of the sessions, several of our first and yet hitherto most thoughtless people, acknowledged their religious impressions. Since that time I have made frequent religious visits--instituted a weekly lecture--and organized a Bible Class and Sabbath School — Such pleasure is taken in serious conversation, that all complain that my visits are not more frequent.—The lecture on Thursday night, a large audience listened to with much solemnity and feeling. The Bible Class has excited much interest, and the Sabbath School is very prosperous, containing more than forty pupils. At our first communion in April, three members were added, by solemn covenant engagements to our little flock —and in August, fourteen more, with zeal and delight, "made a good profession in the presence of many witnesses."

EXAMPLE FOR CHILDREN.

"In the town of Rindge," says the New-England Inquirer, "there are 8 charitable societies, one of which was formed in the following manner:—A little girl, *twelve years of age*, without consultation with any one, formed a constitution, went round among the misses of her own age, and procured *eighteen subscribers*. One article made it the duty of each member to pay ten cents annually for the Indian missions. Another required them to meet once a month, to sew and knit for the same object. The pastor of the church stated that he had been present at one of their meetings, which was conducted with great regularity and decorum." How many are there of our young readers who will "go and do likewise!"

FOREIGN NEWS.

[*London dates to the 9th of October.*]

The report, says the London Courier, of Turkey meaning to declare war against France, obtains credit with the Paris papers, which argue, that as the intention of the Porte was known to be as hostile as ever to the emancipation of Greece, and as a Turkish army is said to be destined to the Morea to act against the French, a declaration of war may naturally be expected.

The London Courier of the 8th Oct says, "The operations before Choumla seem to linger, and no further attacks have been made upon the Turks. It is evident that the Russian army will soon make a retrograde movement. indeed, the hospitals and magazines have been already moved to Jeni Bazar. The Grand Vizier has effected his junction with Hussein Pacha. The campaign may now be considered as nearly at an end."

It was asserted at Constantinople that accounts from Alexandria stated that the Viceroy had with great repugnance, agreed to the evacuation of the Morea, and was induced to give order to that effect solely by the threat of Admiral Codrington, to blockade all the ports of Egypt, and bombard that of Alexandria, unless Ibrahim Pacha received instructions to quit the Peloponnesus.

OBITUARY.

DIED, in this town, on yesterday morning, after a painful illness of several months, which she bore with the greatest Christian patience and resignation, Mrs. ELIZABETH TAYLOR.--She had for many years been an exemplary member of the 1st Presbyterian Church in this place. During her long and distressing confinement, she was never heard to utter a murmur or complaint; but waited "her appointed time with patience, till her change should come," with an unwavering confidence and faith in the Saviour, as her Redeemer and friend. "Blessed are the dead who die in the Lord: They shall rest from their labours, and their works do follow them."

☞ Her friends and acquaintances are respectfully invited to attend her funeral this afternoon at 3 o'clock, from her late residence on Main street, near Postlewait's Inn.

(COMMUNICATED.)

DIED, at Mount-Pleasant, Louisiana, at the residence of her brother, where she had gone on a visit, in the 36th year of her age, Miss MARY H. HAMPTON, daughter of Martha, widow of John Hampton, of Jessamine county. She has left a disconsolate mother, and a numerous connexion, to mourn their loss. She had put on the Lord by public profession in the 9th year of her age. From that time till her death, she was an ornament to society, an affectionate child, and a loving sister.

DAIRIES.

Nothing but milk and cream should be kept in Dairies; nor any thing that has a strong scent, although it may be sweet, should ever be placed on or near the milk-room; for bad scents particularly, greatly lessen the product of butter Dairies, by preventing a complete separation of the cream from the milk.

CONVERSATIONS ON

BAPTISM,

CONTAINING answers to the enquiries of a young convert respecting the sentiments of those who practice Infant Baptism.

BY JAMES EELS, A. M.

Minister of the Gospel.

This work, I have read, with deep interest and profit, and do not hesitate to state, that I believe it presents the subject in as plain, impressive and unanswerable a manner as any thing I have seen published. It is adapted to the capacity of the most common reader, and presents the subject in such a short compass, that but little time would be occupied in reading and understanding it.

The work will be found in A. T. Skillman's Book-Store on Jordan's row, opposite the public square, Lexington. Price 18 3-4 cts. N. H. HALL.

THE EARLY HISTORY OF THE BENEVOLENT EFFORTS OF THE PRESENT DAY.

The early years in the history of the benevolent enterprises of the present age, contain, if we mistake not, an unusually instructive leaf in the great volume of God's Providence. To vindicate to himself that honor which is his own, God has frequently come out in seeming visitations of wrath. He has shown to his servants most distinctly that they must experience severe trials, and a sort of probationary discipline, no less when associated for a benevolent purpose, than as individual Christians. He has taught them that the foundation of every thing great and good in our world must be laid on the ruins of baffled projects and disappointed hopes.

By these means he has exhibited, for the benefit of his church, examples of invincible energy and strength of character. The few men, who originated these plans and carried them through their incipient difficulties, were compelled to manifest an inflexibility of purpose, a directness of aim, and a faith in the promise of God, such as the records of the Christian Church have rarely disclosed. The difficulties which they encountered were of no trifling nature. Many intelligent men, professed believers in revelation as well as others, regarded their efforts with indifference, with skepticism, or with any thing but feelings of sympathy or generosity. Let any one read the history of the British and Foreign Bible Society, and he will find many cases in point. The condition of the political world also, at the time of the origin of these benevolent enterprises, held out little of promise and hope to the servants of Jesus. Through all the departments of life, and among every class of men, one topic, the movements of one individual were the theme of singular and overwhelming interest; and in proportion to the excitement on this one subject, was the apathy, in regard to the claims of Benevolence, which reigned, deep and unbroken, through all the divisions of the church. But this was the period which God chose for the introduction of a better day—an era at which there should be some new developements of christian character, and the exhibition of some very striking phenomena in his Providence. The rise of these Benevolent institutions is indeed an illustrious *fact* in the progress of human events, a strongly illuminated point in the records of man's existence on earth. There is a new and hitherto unknown combination of moral influence, linking together, not the tribes of a single empire, but the hearts of multitudes over all the earth. Its object is, not to unroll the records of a nation's literature, however tasteful and imposing, but to send abroad all that is valuable in the accumulated stores of all past generations. It is to purify thoroughly the great mass of human sentiment, and universally assimilate the law of nations to the law of conscience and of God. This great process, now in the course of successful experiment, will throw over the beginning of the nineteenth century no common illumination. The benevolent men, who, twenty years ago, planted these Institutions in doubt and with many tears, must be filled with joy and gratitude at the thoughts which now come in upon their minds.—That same Bible Institution, in Britain, which, at its commencement, was every where spoken against, is now hailed as the friend of the human race. By its means, more than four millions of copies of the Scriptures have been circulated, in one hundred and fifty Languages, pouring the light of eternal truth upon more than twenty millions of minds. In 1810, the General Association of Massachusetts, at their meeting in Bradford, voted to institute a Board of Commissioners to devise and prosecute measures for the spread of the Gospel in heathen lands. There was sown in tears and in weakness what is rising in power and in joyful hope. That Society, which in 1811, actually received from British Christians a few hundred dollars to assist one of their Agents, have at the present time, missionaries in all the quarters of the globe, and receive an annual income little short of one hundred thousand dollars. Who has not traced, with deep emotion, the frail and feeble beginning of that Heavenly Charity, which is now blessing the children of Africa, and whose future prospects are so full of promise.

The American Education Society, like its sister institutions, has had its days of perilous infancy. Frequently have its prospects been shrouded in the deepest gloom. It has been called to meet with difficulties of a peculiar and very trying nature. It has been compelled to steer its course alone. At the time of its establishment, no similar institution existed in any part of the world.* Of course, it has had to depend, under God, almost entirely upon the lessons of its own experience. In some future numbers of our Journal, we propose to give a brief history of its progress thus far. It will, we doubt not, excite, in the hearts of all its friends, gratitude to God for his loving kindness, and lead them to cherish a firmer faith in his promises and in the rectitude of his dispensations.—*Quarterly Journal of the American Education Society.*

*One or two local societies excepted.

AN EXPERIMENT IN PROVIDING EXERCISE FOR STUDENTS.

We feel much obliged to the gentleman who has furnished us the following article. It relates to a subject of a very great importance.

It has long been an interesting and a difficult problem to find the mode of exercise most convenient and most beneficial to students in Literary Institutions. Diseases induced by inaction, and premature deaths among students are always pressing urgently for its speedy solution. As almost every valuable invention is made altogether, or is completed, by pursuing a train of experiments; so in this case, experiment has been often consulted, but, hitherto with only partial success. Systems of exercise, technically called gymnastic, have been tried and found greatly useful. But, being unattended with any benefit except that of athletic action, their nature is little suited to the constant and daily pursuit of men. Walking is liable to irregularities; deficient in the degree of exertion required, and unequal in meeting the wants of the whole body. Agriculture in this climate must unavoidably be subject to long interruption from changes of weather and revolutions of the seasons.—But there is another mode of exercise, of which some account has been published in a former number of the "Quarterly Journal." Of this, which at present appears to combine more advantages, and to involve fewer defects, than any other, some more particular account may be interesting and useful.

In the summer of 1827 a number of students in Andover Theological Seminary formed themselves into a Society; and, with the advice of two or three gentlemen, deeply interested in the cause of education, applied to some of the citizens of Boston for aid to procure a few sets of planes, and a little supply of other most necessary joiner's tools. The sum of nearly two hundred dollars was obtained—sufficient to furnish a shop for the accommodation of thirteen or fourteen persons at once. By organizing so that two could work at the same bench, succeeding each other, we were able to enlarge the society to the number of twenty eight. The time, which our constitution requires us to labor, and which the society almost unanimously considers *as none too long*, is one hour and a half each day. This time has usually, but not invariably, been divided into three periods, one before each meal.

By the experience of utility from this regular exercise, and by the advice of the gentlemen who have so kindly aided us by their counsel and influence, we were encouraged to address to the Board of Trustees of the Seminary a request, that they would erect for our use a building large enough to admit a greater number of members. They immediately, with generous liberality, ordered the appropriation of two thousand dollars to this object. This sum has been expended under the superintendence of S. Farrar, Esq. in the erection of a stone building, 60 feet by 35, and three stories high. The lowest floor is appropriated to the storage of boards and timber, and the use of turning lathes. The second and third floors are occupied by work benches, of which there are enough for more than fifty workmen at one time. The number of members in the society is limited by the number of benches; so that each has the sole use of a bench, *a set of tools*, and a drawer for their keeping. Thus he is furnished with the most effectual motives to have his tools always in good repair, and is charged with a wholesome degree of responsibility for their safe preservation. Besides the rooms already mentioned, one next to the roof is a spacious depository of the products of our work. The principal of these are boxes (for wholesale dealers in various kinds of merchandize, such as candles, soap, hardware, &c.) bedsteads, and hay rakes. It may be mentioned, further, that, for the stability of the system, we have placed our constitution so far under the control of the Trustees of the Seminary, that no article of it can be altered, nor any added, without their consent.

Thus furnished and organized, we hope, by the continued approbation and bounty of men, friendly to our object, and with the favor of Providence, to introduce among the other improvements of these times, an important improvement in the mode of preserving life, and health, and vigor among those, who have been so much exposed, and so often victims, to the destroyer of them all.

The advantages, peculiar to this kind of exercise, are unfailing interest in something useful to be accomplished, sufficiently active exertion, and a regularity perfectly secure from interruptions. Whoever can compute the value of these advantages can understand the importance of providing the means necessary for mechanical exercise in a Literary Institution. *Ib.*

DR. PAYSON'S SERMONS.

We cannot forbear to enrich our pages with two or three extracts from this volume. We select from the twelfth sermon in the series, founded on the text, *He shall see of the travail of his soul, and shall be satisfied.* It is conceived throughout in a strain of fervid overflowing eloquence.

"Oh, how will our Redeemer see the effects of his sufferings, when, with benevolent delight, he shall glance his eye over this once ruined, polluted, wretched world, and see all his enemies baffled; ignorance, error, superstitution, vice, and misery banished; his religion every where enthroned in the hearts of men; the earth filled with holiness, and happiness, and peace; while from fertile plains, smiling villages, flourishing towns, and populous cities, one universal cloud of incense ascends before God, and the voice of the whole human family, as the voice of one man, pours forth the language of prayer, and praise, and and thanksgiving to the Father of all; and the wide open gates of heaven are continually thronged by those, who pour into it from the east and the west, from the north and the south, to swell the number of its happy inhabitants, and add new voices to its everlasting songs!"

But not till the final consummation of all things will our Redeemer see the complete fulfilment of this prediction.

"He will then see an innumerable multitude of immortal beings, with capacities like those of angels, reflecting, in body and mind, his own spotless, glorious image, no less perfectly than the polished mirror reflects the dazzling image of the noon day sun. He will see them all filled to overflowing with unutterable felicity, and glowing, like the seraphs around them, with burning love and melting gratitude to him, who redeemed them by his blood. He will see them casting their eyes downward to contemplate the lake of fire, the everlasting burnings from which they have been thus redeemed, and then raising them to gaze on their deliverer with emotions, which even the language of heaven cannot express, but which he can read in their swelling, and almost bursting hearts. He will see them, in holy transports of affection and humility, casting themselves and their crowns at his feet; hear them cry, with a voice like that of many waters, and of mighty thunderings, Alleluia, for the Lord God omnipotent reigneth; Blessing, and glory, and honor, and power, be unto him that sitteth on the throne, and to the Lamb forever and ever. Stretching his omniscient eye through eternity, he will see them enjoying all this happiness, and ascribing all this glory to God, during its endless ages; their minds continually expanding, their faculties enlarging, and their souls drinking in more and more of that fulness of the Godhead, the whole of which they can never contain."

Dr. Payson thus expostulates with the slothful Christian.

"When this blessed period has arrived, will it not be in the highest degree painful and mortifying to be constrained to say, the long predicted, long expected hour is at length come, but I have done nothing to hasten its arrival. My Saviour has gathered in his promised harvest, but none of the seed, which produced it, was sown by my hand, or watered by my tears. If you would not be the subjects of reflections so mortifying, seize the precious opportunity, which is afforded you, of committing your seed to the earth, so that hereafter, when he who soweth, and he who reapeth shall rejoice together, you may participate in the joy of your Lord."

"Not very far distant, probably, is the period, when our Redeemer shall see the promise before us fulfilled in its utmost extent. Already do we witness no equivocal indications, that its complete fulfilment is approaching. Already has the day of millennial glory begun to dawn.—Already has the day star been seen from mountains of the East. Already are 'blest voices' heard exclaiming from heaven, Now is come salvation, and strength, and the Kingdom of our God, and the power of his Christ; and we have no small reason for hoping, that, before the conclusion of the present century, the same blest voices will be heard to cry, Alleluia, the kingdoms of this world have become the kingdoms of our Lord and of his Christ, and he shall reign forever and ever."—*Ib.*

AN EDUCATION SOCIETY IN 1770.

As early as the year 1770, a Society was formed in Britol, England, for the purpose of furnishing candidates for the ministry, of the Baptist Denomination, with a course of instruction in Theology, and general literature. An Academy was founded by the Society, and a spacious Edifice erected for the accommodation of students. In 1825 the Library contained 7,000 volumes, and it has since been greatly enriched by the donations of the Baptist Foreign Missionaries. Three years since, this Society had educated one hundred and twenty ministers. At one of their annual Meetings, the Society was addressed with characteristic originality, by John Foster.—*Ib.*

A THOUGHT FROM MILTON.

Certainly there is no employment more honorable, more worthy to take up a great spirit, *more requiring a generous and free nurture*, than to be the messenger of heavenly truth from God to man, and by the faithful work of holy doctrine, to procreate a number of faithful men, making a kind of creation like to God's, by infusing his spirit and likeness into them, to their salvation, as God did into him; arising, to what climate soever he turn him, like that Sun of righteousness that sent him, with healing in his wings, and new light to break in upon the chil and gloomy hearts of his hearers, raising out of darksome barrenness a delicious and fragrant spring of knowledge and good works.

SPIRIT OF BAXTER, 1650.

Besides the duty of private admonition you must endeavour to help men to profit by the public ordinances. In order to that, endeavour to procure for them faithful ministers, where they are wanting. *How shall they hear without a preacher:* Improve your interest and diligence to this end, till you prevail. Extend your purses to the utmost. How many souls may be saved by the ministry you have procured! It is a higher and nobler charity, than relieving their bodies. What abundance of good might great men do, if they would support in academical education, such youth as they have first carefully chosen for their ingenuity and piety, till they should be fit for the ministry!—And when a faithful ministry is obtained, help poor souls to receive the fruit of it. Draw them constantly to attend to it,

Obligation of the Christian Community in regard to Young Men of talents and piety.

There are among our religious youth some spirits, we hope not a few, which a process of intellectual discipline would render of great value for the Christian cause. And should not the religious community regard itself as in a measure pledged to God, that those minds should be rendered efficient by being brought out to the best advantage, against that wide and powerful co-operation for maintaining the dominion of depravity? As individuals, men will, we are admonished, be charged as criminals for burying their talents in the earth; but we would suggest whether the religious community ought not to consider the best endowed minds it contains, as talents belonging and entrusted to it in its collective capacity; and whether it can be altogether acquitted of the same guilt, if it do but little toward rendering these capable minds the most effectual agents that they might be for religion.—*John Foster.*

CULTIVATED MINDS.

It is plain to common sense, that it must be of vast importance to the honour and success of religion, that as many as possible of its public teachers should be men of great mental cultivation,—exercised in regular and even severe labors of thinking,—possessing a free, and yet accurate command of words, on the right choice and dispositions of which it depends, whether their thinking shall be worth any thing to other men,—furnished with a considerable store of various knowledge—and qualified to appear with advantage in society.—*Ib.*

YOUR SCHOOLMASTER—

IS HE A PIOUS MAN?

A teacher fit to instruct our children, should be well skilled in the English language, geography, history, arithmetic, and penmanship.—All these things are indispensable; but he should also have learnt the *fear of the Lord*, which is the beginning of wisdom. Parents! do you wish your children to be good children—to be good men and virtuous women? Look well then to the moral and religious character of your schoolmaster, for *early* impressions are not readily effaced.—*Vt. Chronicle.*

Maternal Affection.—During the prevalence of a contagious fever in Ireland, a poor, houseless woman, and her little son five years old, being unable to obtain shelter, and night coming on, were compelled to lie down under a car, in a gravel pit. It was the first of January, and excessively cold. The affectionate mother took off her own flannel coat, wrapped it round the little object of her care, put him in her bosom, and laid down and died. In the morning a man passing, inquired how she was. The child replied, she had fallen asleep, and he could not wake her. Such was the power of a mother's love—the life of her child was dearer than her own.—*N. H. Ob's.*

Friendship.—A false friend is like the shadow on a dial—it appears in clear whether, but banishes on the approach of a cloud. Is there a friend indeed? then wilt thou know her when thy acquaintance forsake thee. Will she defend thy innocence when all men accuse thee falsely? Will she bear reproach unjustly for thy sake? Take her to thy bosom: she is a jewel of high price—a diamond of inestimable value.

The best mode of instruction is to practice what we teach.

Poetry.

For the Western Luminary.

THE STARRY HEAVENS.

Those glowing, twinkling stars of light,
Which sparkle in the sky;
Proclaim a God of boundless might,
Eternal, and on high!

He spoke the word, those mighty flames,
Were roll'd into their spheres:
He marshals all, and knows their names,
And, Infinite appears.

Struck from his all-creating hand,
He moves their bulk with ease;
They roll, or turn, or keep their stand,
Just as their Maker please!

They dash along, with awful speed,
And keep exact their course;
As his Almighty will, decreed,
By centrifugal force.

Tho' measured out to vast extent,
Their mystic circles are;
No interesting accident,
Impedes their progress there.

Suns, and their systems, all entire,
Move on with rapid pace;
Opaque, or dense, frigid, or fire,
Revolve in boundless space!

The centripetal laws of all,
Binds the whole systems strong;
Their ponderous bulk can never fall!
Or act in motions wrong.

Balanced, inimitably true,
Suspended in the air;
Perpetual motion, here, we view,
And no where else but here!

To the minutest moment, each,
Its revolution goes;
The utmost verge, is sure to reach,
Nor deviation knows.

How great art thou, Almighty God,
In all thy works, and ways!
These are all governed by thy nod,
And celebrate thy praise.

These, all the product of thy skill,
And show what thou canst do;
But there is something, greater still,
And more surprising too!

Redemption, to a guilty race,
These mighty works out-shine;
The exhibition of thy grace;
The proof of love divine!!

J. M. H.

MISCELLANY.

A HINT TO MOTHERS.

When we contemplate what great things depend on what, to a superficial observer, appears of a small moment, we wish to speak a word of caution.—Our subject is that of the common every day conversation of mothers with their children.

When giving to your children commands, be careful that you speak with a becoming dignity, as if not only the right, but the wisdom, also, to command, was with you. Be careful not to discover a jealousy that your injunctions may not be attended to, for if the child sees that you have your doubts, they will lead the child to doubt too.—Be cautious never to give your commands in a loud voice, nor in haste.—If you must speak loudly in order to be obeyed, when it is not convenient to raise your voice you must expect to be disobeyed; and if it be convenient for you to speak loudly, you must remember that it is inconvient for others to hear it.

But with regard to manner, be careful to speak in a soft, tender, kind and loving way. Even when you have occasion to rebuke, be careful to do it with manifest kindness. The effects will be incalculably better. When you are obliged to deny the request that your child may make, do not allow yourself to do this with severity. It is enough for our little ones to be denied of what they may think they want, without being nearly knocked down with a sharp voice ringing in their tender ears.

If you practice severity, speak harshly, frequently punish in anger, you will find your children will imbibe your spirit and manners. First, you will find that they treat each other as you treat them; and after they arrive to a little age, they will treat you with unkind and unbecoming replies. But if you are wise, and treat your little ones with tenderness, you will fix the image of love in their minds, and they will love you and each other, and in their conversation will imitate the conversation which they have heard from the tenderest friend which children have on earth.

Scolding.—I never knew a scolding person that was able to govern a family. What makes people scold? Because they cannot govern themselves. How, then, can they govern others? Those who govern well are generally calm. They are prompt and resolute, but steady and mild.

Examine carefully before you decide.—The only secret I have found to prevent the evils of life, is, to do nothing without having well examined beforehand in what we are going to embark. In most things we undertake, the beginnings are agreeable: they seduce us, but we should think of the end.—They are paths strewed with flowers. Where these paths leads to is the most important question.—*Dobson's Petrarch.*

INCREDIBLE BARBARITY.—Wood was formerly so scarce in Patagonia, and cattle so plentiful, that sheep were driven into the furnaces of limekilns to answer the purposes of fuel. We should not have dared to repeat this fact, however undoubted, if a decree of the king of Spain, prohibiting the barbarous custom, were not still preserved in the archives of Buenos Ayres. —*Memoirs of Gen. Miller.*

TO FARMERS AND HOUSE-KEEPERS.

After an experience of nearly half a century it has been found that the *Pocock*, alias Knickerbocker pickle for beef and pork, is the best that has ever been used in any country in preparing winter provisions—hundreds of housekeepers can attest to its excellence. Some butchers last year prepared their pork according to the Pocock recipe, and readily sold their pork in market at an advance of one cent per pound, though in fact the difference in expense in preparing the Pocock ought not to raise the price of the pork one quarter cent on the pound. If the farmers in this state would adopt this pickle, and indicate by a brand mark 'how put up,' their produce would command a preference in our markets; and abroad, would give a decided and favourable character to the New York beef and pork.

Pocock—Receipt for pickling one hundred weight of Pork, Hams, Beef, &c—Take 6 gallons of water, 9 pounds salt, 1 2 coarse, 1 2 fine, 3 pounds brown sugar, 1 quart of molasses, 3 ounces of salt petre, 1 ounce potash—boil and skim them well, and when cold pour it on your beef; rub your beef with fine salt. Put the above ingredients into a clean pot or kettle and let it boil, being careful to take off all the scum as it comes to the surface. When the scum ceases to rise, take the liquor off, and let it stand until it is cold—then having put the meat you want to preserve into the vessel you intend to keep it in, pour the liquor over it and let it stand.—*N. Y. paper.*

ISAAC B. DESHA.

From the Georgetown, (Ohio) Ægis.

From the following letter directed to the Post Master in this place, we learn the unhappy fate of Mr. Thomas Early, who left this county last winter, on a trading voyage to New Orleans. By a letter from Mr. Early to his family, it appears he left New-Orleans some time in March last, for the Province of Texas, with an intention of purchasing a drove of Mules, which was the last account his family had concerning him until the receipt of the following letter:

Richmond, Ky. Oct. 3. 1828.

DEAR SIR:—Believing that you can give information to his friends, of the unhappy fate of a person who went from your county to Texas, I thought it my duty to write to you, giving you a copy of a letter I received from Mr. Thomas M Duke, my brother-in-law, residing there—the copy is as follows:

"*San Felipe de Austin July* 24, 1828.

"DEAR SIR.—There is a circumstance that has created a great deal of excitement in this country. Isaac B. Desha, who was so long confined in Kentucky for the murder of Baker, is now in confinement in this place on a charge of the same kind; the circumstances are these: Last April, Desha arrived here on board the schooner *Rights of Man*, in company with a man by the name of Thomas or John Early, who lives in Brown county, Ohio, who visited this country, for the purpose of removing his family here; Desha passed by the name of John Parker.—They arrived in this town early in May, and remained only a few days here, and left this place for San Antonio. When they left here, Desha was without funds, and Early had a pretty smart sum with him; Desha arrived in San Antonio without Early, and spent money freely. On his return to this place I had him arrested, and have sent out men to day to examine for the body of said Early; the evidence that I have been able to collect as yet, is very strong against him, and I am very much afraid that he has murdered his companion:—yesterday he confessed to me that he was Isaac B. Desha, but not until he had been identified by a gentleman in this country. I was satisfied in my own mind that it was Desha, from his family resemblance, on his arrest, and his breathing through a silver tube, &c.; it must be a distressing circumstance to come to the knowledge of his friends.

"Respectfully yours, &c.

THOMAS M. DUKE."

Mr. Early has left a wife and nine small children in a very disiressed situation—he had invested nearly all he was worth in property for the New-Orleans market; the proceeds of which, as appears from the above statement, he has been murdered for, by this monster in iniquity; and his widow and orphan children deprived of a tender and affectionate husband and parent.

The following is an extract of a letter from an undoubted source, dated San Felipe De Austin, in the province of Texas, August 13, 1828.

"ISAAC B. DESHA is no more. He died in confinement in this village (San Felipe,) on a charge of murdering his fellow traveller on the La Bacha river, between this place and San Antonia. He died the day before his trial was to have commenced. The evidence of his guilt was circumstantial entirely, but of the strongest kind. That he would have been convicted there is no doubt, had he lived one day longer."—*Alabama Journal.*

Jackson, (Mo.) Oct. 25th, 1828.

ANOTHER HORRID MURDER IN ARKANSAS.

From the Arkansas Gazette, we learn that a murder of a most atrocious character was committed in St. Francis county, A. T., on the night of the 23d ult. on the body of one Mr. BURRELL JONES. It appears that on the night of the murder, a short time after Mr. Jones and his wife had retired to bed, a couple of men rode up near the house (representing themselves to be travellers,) and asked if they could procure lodging there for the night.—Mr. and Mrs. Jones immediately left the bed and went to the door, invited them to alight from their horses, after which Mr. Jones stepped into the yard, for the purpose of taking some wood in the house to kindle a fire, but alas! when he had advanced within a few steps of the supposed travellers, one of them snapped his gun at him, and the other immediately fired and shot him through the body. After Mr. Jones had received the fatal shot, he staggered to the door where his wife was standing, exclaimed "I am dead," and fell. The murderers were then heard to exchange a few words in a low voice, when one of them was heard to say—"We have killed him—let's be off," and immediately rode off in a gallop.

On the evening of the following day Mr. Jones expired. However before his death he made oath before a magistrate that the persons who murdered him, were *Dr. Charles C. P. Welch* and *Gabriel Lincecum*, but he could not say positively which of them it was that gave him the fatal wound.

Welch and Jones had a few days previous to the murder, a slight difference. The murderers suspecting that they were suspected, decamped on the following morning. Welch fled towards White river, and Lincecum towards Batesville, but they were pursued by men who it is hoped will overtake and arrest them.—*Independent Patriot.*